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IN MEMORIAM

REV. DR. ISIDOR KALISCH,

OF

NEWARK, NEW JERSEY.

1886.

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Kalisch, I.

Kalisch,

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SAMUEL KALISCH,
—COUNSELOR AT LAW,—
828 BROAD STREET,
NEWARK, N. J.

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REV. DR. ISIDOR KALISCH,

OF

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1887

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MEMOIR

OF THE

REV. DR. ISIDOR KALISCH,

Rev. Dr. Isidor Kalisch was born on the fifteenth day of November, eighteen hundred and sixteen, at Krotoschin, in the Duchy of Posen, Prussia. His parents were the Reverend Burnham Kalisch and Sarah Kalisch. His father was a man deeply versed in Hebraic lore, and widely known throughout the Duchy, where he lived and died, as a man of learning, piety and benevolence. He died on the first of September, eighteen hundred and fifty-six, at Krotoschin.

His mother was a woman of great energy, devout piety, strong intellect and goodness of heart. She lived to witness the triumphs of the subject of this memoir, in the chosen field of her belief, and died on the fourteenth day of March, eighteen hundred and eighty-three, in the city of New York, at the advanced age of eighty-seven years.

Isidor Kalisch was the eldest of their seven children. At an early age Isidor manifested great interest in abstruse subjects and a thirst for knowledge. In his ninth year he was remarkably proficient in Talmudical and Hebrew learning. He was encouraged in his studious inclinations by his fond parents, who indulged him every facility available to that end. In the course of time he studied theology, philology, philosophy, &c., at the Universities of Berlin, Breslau and Prague, and that he was an apt and excellent scholar, is amply testified to, by glowing testimonials from such eminent and wide-renowned professors as Lichtenstein, Diesterweg, Gruson, Edward Munk, and others.

While pursuing his studies at the Universities, he contributed to leading German periodicals and newspapers, among which were the *Orient*, edited by the celebrated Dr. Julius Fuerst, *Breslauer Beobachter* and *Figaro*. These contributions won for the young student golden opinions everywhere, and an enviable literary reputation.

The war-like feeling which existed throughout Prussia in 1842 aroused the ardor and enthusiasm of young Kalisch, and evoked from him a patriotic poem, entitled, "Schlacht Gesang der Deutschen," (War Song of the Germans), which, on the thirty-first day of December, eighteen hundred and forty-two, he dedicated to the Prince of Prussia, (since Emperor of Germany),

from whom he received the following letter of thanks:

"Den von Ihnen unterm 31ten V. M. und F. uebersendeten Schlacht-Gesang der Deutschen habe Ich mit Dank aufgenommen, Berlin den 12ten Januar 1843. PRINZ V PREUSSEN."

An Herrn Isidor Kalisch.

The following is a translation of the same:

"Yours of the 31st of last month and inclosed 'War Song of the Germans" I have accepted with thanks. Berlin the 12th January, 1843. PRINCE OF PRUSSIA.

To Mr. Isidor Kalisch:

This poem was soon after set to music by Music Director Mueller, of Breslau, and became one of the popular songs of Germany at that period.

In 1843 Rabbi Kalisch preached the first German sermon ever preached in his native town. His effort was a pronounced success.

But the restlessness of the times was such in Prussia that a liberty-loving citizen, such as young Kalisch was, stood in imminent danger of being drawn away from his peaceful vocation and plunged into the vortex of political feeling and expression. Imbued with the love of liberty, and witnessing the oppression of his fellow-men under the forms of government and law, his generous nature decried these things; he wrote poems breathing the true spirit of liberty; contributed articles to newspapers, which were condemned as seditious by tyrannical censors, and thus, when in eighteen hundred and forty-eight, the revolutionary fever had reached a crisis, he became one of the many obnoxious citizens, who were inimical to the welfare of Prussia, because

they were stumbling blocks to the progress of tyranny and oppression. He was compelled to leave Germany. He made his way to London, England, and after a sojourn there of several months, he left for New York City, where, after an ocean trip in the sailing vessel, Rolla, lasting nearly nine weeks, he arrived on the twenty-eighth day of August, eighteen hundred and forty-nine.

He immediately set himself to the task, to find some vacancy in the pulpit in one of the few Jewish congregations which were then flourishing in this country. He met with success in his endeavors, for in the month of July, eighteen hundred and fifty, he received a call from the congregation, "Tifireth Israel," of Cleveland, Ohio, to officiate as their minister.

He arrived in Cleveland on the twenty-fourth day of July, eighteen hundred and fifty, and at once assumed the duties of his position. He found his congregation of the true orthodox type. By the expression, "true orthodox," is here meant that the majority of the members of his congregation were hermetically attached to all the useless and meaningless Jewish religious rites and ceremonies of by-gone ages—to rites and ceremonies which were suitable to the circumstances, customs and condition of the Israelites while sojourning in the Arabian desert. The preacher saw at once that this evil must be remedied. But how? A resolution once

fixed in his mind always received prompt and speedy execution. It so occurred in this case.

Unhesitatingly and boldly, he planted the banner of reformed Judaism in the midst of a wondering congregation. By "Reformed Judaism," according to the young preacher's theory, was a Judaism founded on the Bible, with science, reason and philosophy as monitors and guides. The preacher's act was bold and hazardous. Dependent upon a small salary, surrounded by orthodox congregations, who were wedded body and soul to all the ancient traditions, customs and rites of their forefathers, a rupture between the minister and his flock, would leave no inviting prospect to the bold innovator. Luckily this rupture did not happen Strong sense, scholarly arguments, earnest zeal, honest and candid labor on the preacher's part prevented it. There was opposition, but it dwindled into nothingness. Hypocrites there were many, but they cowed before his manly and candid views and his lucid exposition of the Mosaic law. His congregation became thoroughly infected with the spirit of reform. It was a sudden revolution in the affairs of the Jewish church. Like all sudden revolutions, it produced instantaneous and great results. Useless and meaningless religious rites, customs and ceremonies were abolished. The preacher's course, while it received the sanction of his congregation, drew him into heated newspaper controversies

with the orthodox Jewish ministers in various cities. They were, however, silenced by his trenchant and facile pen. The result of his vigorous onslaught on the worthless ceremonies, customs and rites practiced by orthodox Jews, was the assembling of the first conference of rabbis at Cleveland, Ohio, in 1855. The object of this conference was to better the spiritual condition of the Jews in America; to strip the Jewish divine service from heathenish and idolatrous customs; to weed out senseless and useless prayers, and to establish a uniform divine service throughout the land. In this endeavor Dr. Kalisch found active and strong co-laborers in Rev. Drs. Lilienthal, Rothenheim, Merzbacher, Cohen and others. A ritual and common prayer book was agreed upon, called "Minhag America," and which is now in use in a majority of the Jewish synagogues. "Minhag America" was largely the labor of the subject of this sketch, upon whom devolved a portion of the editorial labor thereof.

Notwithstanding the manifold labors assumed by Dr. Kalisch, he did not neglect the spiritual welfare of his Cleveland charge. Through his efforts a new synagogue was erected, and his congregation became large and flourishing. The children of Jewish parents were taught by him the principles of Judaism in the school attached thereto, and a most harmonious feeling existed between the minister and his congregation. The indus-

try of Dr. Kalisch was never ceasing. The more labor he performed in behalf of Judaism, the better he liked it. His whole soul was devoted to the sacred cause of lifting his brethren to a position of equality with the rest of mankind—to rescue them from the uncharitable and despicable position in which blind prejudice and fanaticism had plunged them. He did not attempt to accomplish this in a craven and fawning spirit; but on the contrary, in a bold and incisive manner, even to aggressiveness. This is amply illustrated by a most masterly production from his pen, which appeared in book-form as early as 1853, entitled "Wegweiser fuer rationelle Forschungen in den Biblischen Schriften." This book created a profound impression, both in Europe and America. It stamps its author as a classical scholar, unbiased thinker, profound philosopher, an acute but dispassionate critic, and a true and loyal defender of the principles of Judaism.

The English, German and French press were unanimous in their praise of the high literary merit displayed by the author; his sound critical judgment and its great value as a theological work.

The most learned rabbis and theologians of this country and Europe were unstinted in their encomiums upon the merits of the book; its great value as a sound and unbiased theological work, the comprehensive knowledge and learning displayed by the author in the

treatment of his subject and the incontrovertible arguments adduced by him to sustain his view of the non-inspiration of the New Testament, &c.

As one rabbi aptly expressed it in reviewing the book: "In the critical exposition of the gospel, according to Matthew, the author adopts two plans; he points out the mistakes committed by the writer, and the contradictions which that book embodies; and then he examines the moral and religious doctrines contained therein, pointing out their respective sources in the Bible and in the rabbinical literature. He succeeds in establishing two important facts. First, that the book cannot be of a divine origin on account of the mistakes and contradictions contained therein; and secondly, that the moral part of the book has no claim to originality, being a synopsis of what has been written previously to Matthew. The logical deduction of these facts is, that Christianity is an inaccurate synopsis of Judaism, which by no means supersedes the latter; it only confirms the superiority and divinity of the latter. Our author is very minute on this subject and treats it with considerable earnestness, without irony or sarcasm, developing an extensive knowledge of our national literature and handling the subject matter with such respect as is due to a subject of such importance, and also to the feelings of the community. This part of the work is very elaborate and should be read by every Jew and Gentile. It

throws light upon a vital question of religious interest, which is eminently calculated to give an impulse to new and extensive researches." *

* * * * * * * * *

This work found so much favor that Dr. M. Mayer, of Charleston, South Carolina, in 1857 produced and published an excellent English translation thereof, and which found rapid sale. Its English title is, "Kalisch's Guide. A Guide for Rational Inquiries into the Biblical Writings, being an Examination of the Doctrinal Difference between Judaism and Primitive Christianity, based upon a Critical Exposition of the Book of Matthew."

For other opinions of the merit of the work and the service rendered by Dr. Kalisch thereby to Judaism and the community in general, consult the letters of recommendation from various rabbis, and extracts from *Klein's Yahrbuch* and *Der Hausfreund*, prefixed to "Kalisch's Guide," published A. D., 1857.

Dr. Kalisch had scarcely been in this country five years before his reputation as an erudite scholar and as a philologist of the highest rank was widely established. Amidst his innumerable labors, he was requested early in the summer of 1855, by Professor Gibbs, of Yale College, to decipher a Phœnician inscription which had been found in Sidon, Asia.

A short extract from a letter to the editor of the *Journal of Commerce*, dated Beirut, February 11, 1855, regarding the finding of this inscription, will not prove uninteresting in this connection :

On the 19th of January last some men were digging for more hidden treasure in an ancient cemetery on the Plain of Sidon, called "Mughorat Tubloon," when at the depth of about twelve feet below the surface and near the walls of an ancient edifice, they uncovered a saracophagus, upon the lid of which there is a long Phœnician inscription. This lid is of a blue-black marble, intensely hard, and taking a very fine polish. The lid is about eight feet long by four feet wide. The upper end is wrought into the figure of a female; head and shoulders of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes; the nose flattened and lips remarkably thick and somewhat after the negro mould. The whole countenance is smiling, agreeable and expressive beyond anything I have ever seen in the disinterred monuments of Egypt and Nineveh. The head-dress resembles that which appears in Egyptian figures, while on each shoulder is the head of some bird—a dove or pigeon—and the bosom is covered by what appears to be a sort of cape, with a deep fringe—as of lace. On the lid below the figurehead is the inscription, consisting of twenty-two lines closely written.

* * * * * * * * * * *

"In the meantime a controversy has arisen in regard to the ownership of the discovered monument between the English and French consuls in this place. * * * * * * *

"The Turkish Governor of Sidon, in this state of the matter, has closed up the ground and protected it by a guard of soldiers while the question is before the courts."

During this controversy Rev. Dr. Van Dyck, an American missionary from Albany, New York, while the saracophagus was exposed and in view, embraced an opportunity to make an exact transcript of the whole inscription, which he sent to a friend in Albany. In this

way copies of the inscription were sent to the various professors of colleges in America, among which was Professor Gibbs, and from whom Dr. Kalisch received the copy which he successfully deciphered. Dr. Kalisch's translation of the inscription was sent to the Syro-Egyptian Society, of London, England, and on the thirteenth day of November, eighteen hundred and fifty-five, the late Dr. Benisch, of London, read it before that society.

It was afterwards compared with others made by F. E. C. Dietrich, of Marburg; by the Duc de Luynes of Paris, and William W. Turner, and selected as the one to be published in the transactions of the society.

With a never idle pen and always battling for the triumph of reason over superstition and custom, Dr. Kalisch kept the Jewish press busy with his contributions on religious topics and religious controversies.

In April, eighteen hundred and fifty-six, Rabbi Kalisch received a call from the congregation, "Ahabath Achim," of Cincinnati, Ohio, where he officiated until he resigned the following year, in order to accept a call from the congregation "Benai Jeshurun," of Milwaukee, Wisconsin.

The Rabbi was delighted with the opportunity which now presented itself to him, to spread the religious reforms in the fast growing western states, which he had so nobly begun at Cleveland. On the first of May,

1857, he arrived in Milwaukee. He found the Israelites there divided into two factions and worshipping in separate synagogues. His first efforts were directed towards uniting them. By dint of faithful perseverance he succeeded. The two factions became one strong religious congregation. Its membership was composed of the best and most intelligent citizens of Milwaukee.

With their kind and energetic aid, Rabbi Kalisch accomplished in a short time that which otherwise would have needed years to accomplish. They readily put themselves in harmony with their minister, submitted to, and accepted his innovations without a murmur, and responded with liberality and bounty when called upon to contribute towards the erection of a synagogue worthy of its intelligent and active members. The result was the erection of a handsome synagogue, steady increase in its membership, and the establishment of a flourishing and prosperous congregation. While Dr. Kalisch was engaged in his ministerial capacity in Milwaukee with unceasing devotion to the cause of Judaism, he nevertheless found time for literary work. He wrote numerous essays on religious and secular subjects, maintained and carried on extensive religious controversies in the Jewish press, both aggressive and defensive, with the orthodox and ultra-reform elements in Judaism, wrote poems which appeared at frequent intervals in various German newspapers and periodicals,

all of which matters will receive due attention before the close of this sketch.

One of the products of his earnest work was the organization among the Jewish ladies of Milwaukee, a society called "Die Treue Schwestern," whose object was purely benovolent. It became one of the largest benevolent organizations in Milwaukee. At the celebration of the twenty-fifth anniversary of their existence, in grateful remembrance of their founder, they sent a dispatch to him at Newark, N. J., announcing their flourishing condition and the donation to him of a substantial token in recognition of his faithful and charitable work.

Upon his demise, although absent for more than twenty-five years from the scene of his once busy labors, his grateful co-religionists did not forget their kind and warm-hearted benefactor, nor the labors he performed to alleviate the condition of human misery and suffering.

They manifested their sense of his loss in a grateful tribute to his memory, by a set of resolutions, which will be found on another page.

Particular mention is made of this circumstance, because it is fast becoming an exception to the custom to recognize the services of those who have sacrificed fortune comfort and health for the benefit of others after they are dead. And there are enough unprincipled men and hypocrites living who drink, and will continue

to drink at the fountain of intellect of their co-laborers, steal their ideas, build their prosperity upon their drudgery, and when death strikes down the source of their physical and intellectual prop, it at once creates in their wily, unprincipled and selfish minds a blank, leaving no trace of their obligations, nor the slightest sense thereof to their benefactors.

It should, therefore, afford pleasurable emotion to observe the humblest beneficial act or honorable deed properly recognized and appreciated. But to return to the subject of this sketch.

Dr. Kalisch's intense love for religious liberty, and his zealous care of the honor and the future of the Israelitish race, is signally illustrated by his criticism on the action of President James Buchanan, who in 1858, in sending a congratulatory message to Queen Victoria, used the term "All the nations of Christendom." Dr. Kalisch's criticism evoked the following reply from President Buchanan:

WASHINGTON CITY, 11 September, 1858.

MY DEAR SIR:

I have received your favor of the 5th instant, and permit me to say that in the construction of my answer to the Queen I think you are somewhat hypercritical. Most certainly I never intended by using the expression "all the nations of Christendom," to cast any reflection on the Jews. Such an idea never entered my mind. Both as President of the United States and as an individual, I have ever been the advocate of religious liberty and the perfect freedom of conscience. For many of your persuasion I entertain the highest personal regard, and I should be the last man in the

world, either in an official document or a private letter, to use any expression derogatory to their character or calculated to wound their feelings. Yours very respectfully,

JAMES BUCHANAN.

Rev. Dr. Isidor Kalisch.

Dr. Kalisch's religious work in Milwaukee was attended with marked success, and after three years of energetic and successful labor there, being eager to disseminate his liberal views far and wide, he bade adieu to his affectionate congregation, with mutual feelings of regret and sorrow, and entered the lecture field, delivering lectures and sermons in the principal cities throughout the United States. . For more than a year he continued his itinerancy, until he finally yielded to the urgent solicitations of the Hebrew congregation of Indianapolis, Indiana, to become their rabbi and preacher. While stationed there he delivered his famous lecture on the "Source of all Civilization" before the Young Men's Literary Association, which was printed and speedily ran through two large additions. In commenting upon this lecture, the historian and biographer, James Parton, in the August number of the "Atlantic Monthly," 1867, on page 245, says: "We have to a lecture by another rabbi, Dr. Isidor Kalisch before the Young Men's Literary and Social Union, of Indianapolis, which is bold even to audacity. He told the young gentlemen that the prevalence of Christianity in the Roman Empire was not an escape from bar-

barism, but a lapse into it. 'As soon,' said he, 'as Christianity began spreading over the Roman Empire, all knowledge, arts and sciences died away, and the development of civilization was retarded and checked.' Of course any attempt to express the history of five centuries in twenty words must be unsuccessful. This attempt is: but the boldness of the opinion does not appear to have given offense. The learned doctor further gave his hearers to understand that knowledge is 'the source of all civilization, and theology the chief obstacle in its way.' "

Notwithstanding the opinion of so eminent a man as James Parton, that the attempt on the part of Dr. Kalisch to show that Christianity was at a certain period a stumbling block to knowledge, arts and sciences, was unsuccessful, yet no attempt was made by him or anyone else to refute the arguments adduced by the learned doctor to sustain his view, nor was there any assertion or intimation by anyone that the facts presented by him to establish this view, were controvertible.

In reference to this same lecture, the learned Moncure D. Conway wrote to Dr. Kalisch:

No. 2 Pembroke Gardens,
Kensington W., London, England,
July 4, 1876.

Dear Sir:

On looking over some letters which arrived during my absence in America, I find one from you, which I fear has never

been answered, and also a pamphlet of yours which I have read with sympathy and interest, (The Source of all Civilization).

* * * * * * * * * * *

I send you one or two of my pamphlets, and shall be always glad to read anything of yours. Faithfully yours,

M. D. CONWAY.

Dr. Kalisch remained at Indianapolis for nearly two years, and in August, eighteen hundred and sixty-four, he removed to Detroit, Michigan, where he ably and acceptably filled the station of rabbi and preacher of the congregation "Beth El" for three years. With a fair salary and a liberal and enlightened congregation to minister to, he was somewhat relieved from the arduous labor which his duties in former places entailed upon him.

His liberal reforms were acquiesced in, harmony and brotherly feeling prevailed among the members of the congregation, and for the first time in many years, the boisterous sea upon which he had embarked became calm and serene. He found now ample leisure to more assiduously court the muses, with whom he loved so much to commune. Although, since his eighteenth year, Dr. Kalisch had written and published poems of great merit, and which evinced his pure and fervent imagination, his stern but true philosophy sparkling with studded gems of sublime thought, beautiful imagery and poetical warmth and feeling, yet he felt no jealous care to preserve and collect these products of genius for the

delight of mankind, until he became satisfied that his religious work had been accomplished.

The looked for opportunity had arrived. In 1865, he published his German poems, entitled, "Toene des Morgen-Landes" (Sounds of the Orient), and which before the close of the year found a hearty reception among all lovers of true and genuine poetry. In Germany, unstinted praise was awarded him for his meritorious labor, and his poems were warmly received and highly commented upon.

From the literati in this country, he received the most flattering commendations of praise for his charming poems.

Above all, they possessed this singular merit: whether treating of a religious or secular subject, the doctor never failed to give it a poetic nature, scrupulously careful, however, not to hide the light of truth, nor to obscure the morale.

His verse is smooth and correct; his rythm so consonant and charming as to enchant the senses; his descriptions are wonderfully realistic, and they lose none of the poetic fire by the use of a correct metre and pure rythm. His poem "Die letzen Lebensmomente Moses," is vivid, replete with religious fervor, sympathetic and realistic to the end. Although treating upon the subject of death, the poet with a masterly hand sustains the mind through the solemn scene with beautiful senti-

ments of future life and everlasting bliss. How rarely do we find, the scholar, philosopher, painter, poet and theologist combined, each performing his own part in his line of vocation and duty at the same time, without any incongruousness? And what masterly and skillful hand does it not require to blend their works, so that each shall appear in his proper place, without the shadow of one obtruding on the other? In "Die letzen Lebensmomente Moses," religion, philosophy, painting, poetry, and learning are found harmoniously blended together, and each receiving especial lustre from their happy and judicious juxtaposition.

His poems "Die mystische Harfe," "Der Teufelstein," "Gesicht der Seele," evince the highest order of poetic genius. The last mentioned poem stands unrivalled in the skill displayed by the poet in treating a philosophical and abstruse subject in a vivacious, charming, and interesting style without sacrificing truth to poetry, and at the same time investing every stanza with poetic eloquence. His religious poems and hymns are models of excellence, beauty, and fervent piety. Some of them have found their way in the Reformed Hebrew Prayer Book now in use by a majority of the reformed Jewish congregations.

Several of Dr. Kalisch's poems show a keen sense of the humorous without betraying effort, but always reaching the mark intended. His vein of satire is also

demonstrated by several of his latter poems, and at times it reaches a pungency, as causes the reader to wince, when he reflects upon the effect it must have had upon its intended victim.

It would be deemed an imperfect execution of the writer's task in this connection, were an omission to be made of the fact, that the poetic genius of Dr. Kalisch did not only find expression in his German poems, but also in Hebrew ones.

He wrote poems in the Hebrew with equal facility and spirit as in the German. At the opening of the Cleveland Conference of Jewish rabbis, he composed and read for the occasion a poem in Hebrew, which the leading Jewish organ of the Israelites in America pronounced a masterpiece.

After his death, among his manuscripts was found a considerable collection of original Hebrew poems, tales, fables, and translations from German and English poets into Hebrew, which have never found their way into print.

This short and imperfect attempt to portray the poetic genius of one who merely wrote poetry for the recreation it afforded him, can only give us a glimpse of the innate talent he possessed in that direction. It is to be deeply regretted that leisure and circumstances did not permit a fuller sway to his high-born talents, so that his gifted pen could have traced the feelings of

mind, soul, and body to the widest extent of his noble inspirations.

No apology is necessary for this digression into a dissertation upon the poetic genius of, and the nature and character of, the literary labors performed by the subject of this sketch, because a man's soul is generally reflected in his works, and in order to properly understand the true nature and character of the man in review, we must examine the deeds which he has performed.

It will now become necessary to retrace our steps to where Dr. Kalisch was left attending to the spiritual welfare of his congregation at Detroit. During his three years' sojourn there, he had acquired many earnest and admiring friends. His sermons which he delivered in German and English attracted large audiences, and promoted the best of feeling among the members of his congregation.

Notwithstanding the serenity and peacefulness of this condition of things, a restless ambition in the minister to spread his views and doctrines as broadcast as his health and life would permit, caused him, in 1866, to accept a call from the Hebrew congregation of Leavenworth, Kansas.

No other motive but the irresistible desire of spreading the truth of his convictions, and to bring his co-religionists to the adoption of a Judaism, not founded

upon empty forms and ceremonies, but upon substantial principles, could have prevailed upon Rabbi Kalisch to sever his connection with a congregation whose members he had learned to respect and love, and whose trust and affection he firmly held.

In his new field of labor, Dr. Kalisch found hardly any obstacles in his way to bring about the necessary measures of reform. The little difficulties that did present themselves, he easily surmounted, through his indefatigable zeal and indomitable energy, and the activity and intelligence of the members of his congregation. He found the Leavenworth congregation flourishing and prosperous, and his advent in their midst gave them prominence among their sister congregations. During his residence there he employed his leisure hours in contributing interesting articles on Biblical and Talmudical topics to the Jewish press. He also commenced and finished a translation of "Nathan der Weise," a dramatic poem of Gotthold Ephraim Lessing, from the German into English prose, which he soon after published in the city of New York.

Before commenting on the merits of the translation, it will be preferable to permit the translator to speak through his eloquent preface as to the causes which prompted him to undertake the task of translating so difficult a poem. He has embellished this preface with a translation from the German of the views of his ad-

mired and worthy friend, Dr. Gabriel Rieser, on the life and character of Lessing. The translator says: "A genuine seer and poet is the common property of all nations. His ideas, thoughts, words and doctrines ought, especially in our own progressive age, be known to all. And such a one was Gotthold Ephraim Lessing.

* * * * * * * *

"He was a burning and shining light of such rare power and splendor, that it will warm the human heart and enlighten the spirit wherever a glimpse of it will be visible. He belongs, therefore, not to a particular age and nation, but to the whole human family of the present and future.

"He took to himself the whole armor of God, truth combined with tolerance, pressed forward manfully and tried to lead to the deep springs of universal religion, fed ever from the celestial heights of the Divine Nature, whence flows that mighty river of God, full of living water where all mankind may drink perennial supply.

* * * * *

"The particular circumstance, however, that Lessing put the luminous point of this poem in the character of a Jew, which gave much offense to the intolerance of his contemporaries as well as to that of latter generations, dare not be passed over in silence. It must be admitted that herein the sublime idea of humanity and poetical justice was conceived. What nobler task can

poetry as well as philanthropy assign to themselves, than that to heal the most painful wounds which hatred has inflicted, and to carry the light of human right and loving acknowledgement into the deepest night of a mis-judging hard-heartedness and blind prejudice.

"Lessing's muse has, therefore, selected Judaism for the corner-stone of the temple of reconciliation and philanthropy, because it suffered the longest and most severely by oppression, hatred, and persecution. The poet let his Jew be the least and his Christian the most biased by his own prejudice.

* * * * * *

"I have translated into English, 'Nathan der Weise' one of the masterpieces of this author, in order to make my fellow citizens familiar with the grand ideas of this illustrious foreigner."

Although a contemporaneous metrical translation of "Nathan der Weise," by Ellen Frothingham, made its appearance, the translation of Dr. Kalisch found unbounded favor and held undisputed sway. The translation was a complete success. With his usual characteristic fidelity, he remained faithful to the original text, and throughout was remarkably successful in preserving the author's spirit, intent, and meaning in pure and concise English.

It was October, 1868, when Rabbi Kalisch left Leavenworth for New York City, for the purpose of pub-

lishing his translation of "Nathan der Weise" and also to open an educational institute. He did both. His translation he published at his own expense, and which yielded him a handsome profit. The educational institute he opened on West Thirty-sixth street, in the Spring of 1869. Meeting with very little encouragement in this new enterprise, and after a year's trial, he abandoned it.

During this period he contributed a series of articles to Rev. Henry Ward Beecher's *Christian Union*, prominent among which were articles on the Talmud, "The Wine of the Bible," "All Christians Astray on Baptism."

After relinquishing his educational institute, which had consumed all his earnings, Rabbi Kalisch was once more compelled to enter the lecture field in order to support himself and family.

While on his lecturing tour he received a call from the congregation "Benai Abraham," of Newark, New Jersey, which he accepted. He remained with this congregation until August, 1872, when he left for Nashville, Tennessee, to accept the position of rabbi and preacher of the congregation "Ohavey Scholom," for the term of three years. Here he performed most active and efficient work. He induced his congregation to erect a handsome synagogue suitable to their condition and want. The laying of the corner stone of this synagogue was attended with great pomp and cere-

mony. Among those who participated therein, were ex-President Andrew Johnson and the Governor and State Officials of Tennessee.

The result of Dr. Kalisch's labor in Nashville was to bring his co-religionists prominently before the public, and to dispel the general illusion, that the Jewish religion was an interminable barrier to social amenities with other creeds. His lecture on "Ancient and Modern Judaism" was a potent factor in this cause. This lecture was delivered in nearly every prominent city east of the Mississippi river, and was pronounced by Jew and Gentile to be a most lucid exposition of the creed of the modern Jew, and on all sides it was admitted that its tendency was to forever effectually stifle the slumbering embers of prejudice, which were being occasionally fanned into life by the baneful breath of fanaticism. To more fully illustrate the lofty station which Rabbi Kalisch desired to attain for Judaism, the introductory remarks to his lecture on "Ancient and Modern Judaism" will here be pertinent. He says: "The subject which I propose to discuss, is 'Ancient and Modern Judaism.' I selected this topic, because living in a blessed country where free thought and free speech are realities and the minds of the masses of the people have been emancipated from the shackles of superstition and prejudice; and in an age where the sun of science, truth and righteousness has gradually dis-

pelled the many clouds of errors, and is now enveloping and penetrating the hearts and feelings of mankind with its pristine brightness and magnificent glory, I believe it will be highly interesting and instructive to all the devotees of the different religious sects to behold how traditionalism, which is the foundation of all creeds of civilized nations has been and is still undergoing a change by its respective adherents.

"Although modern Judaism differs in external religious forms, views and principles with Christianity, it is nevertheless joining hands with all those among all nations, who strive with renewed life and vigor to abandon all well-tried errors of the past, and to build up a temple wherein the whole human race shall be led to worship one Almighty God of righteousness and truth, goodness and love. Yes, it endeavors to be the foremost in the ranks of all those who hasten to usher in the golden age of a true universal brotherhood." It would have been desirable to insert in this connection extracts from this erudite and instructive lecture,* but as that cannot be done without risk of disturbing and injuring connecting and dependent arguments and ideas therein, and thus mutilate the sense and spirit of the same, we desist therefrom, except so far as to take the liberty of giving here the concluding remarks of the lecture based upon that which preceded it. He says:

* This lecture as well as others are in press, and will shortly be given to the public in its entirety.

"I will try to give you a synopsis of the ideas, views and main principles of the new Judaism. They are as follows:

" 'I. We believe in an eternal, indivisible and immutable Unity of God, who is the primitive source of all, the Father of all mankind, hearing the prayers of all his children without any mediator.'

" 'II. Man is gifted with an immortal soul to be good and to do good, to love man and God, and thus to be contented in this state of life, as well as in the future state.'

" 'III. The Mosaic religion is capable of infinite progress.'

" 'IV. The spirit of the sacred scriptures must be conceived, and all and everything that proves itself as temporary and local must be discarded from Judaism. Having acquired a perfect knowledge of the subject, a free inquiry and interpretation may be exercised and the scriptural text expounded by the common rules of grammar, logic and rhetoric.'

" 'V. The collection of controversies, discourses and treatises, ordinances, rules and regulations, called the Talmud, is only a source of religious history, but is no authority whatever for practical Judaism.'

" 'VI. All external practices which are not suitable to exercise any salutory influence upon the mind, or are inconsistent with the moral conscientiousness of the

present time, are to be eschewed. Judaism must be established in true morality and piety.'

" 'VII. Traditional ceremonies and observances, biblical or non-biblical, are to be altered or even abrogated, as soon as their form offend the morals and feelings of modern civilization.'

" 'VIII. All effective expedients for establishing a true worship of God, whether of ancient or modern origin are to be adhered to.'

" 'IX. A Messiah who shall lead the Israelites back to Palestine is neither expected nor wished for. The true Israelite considers the country of his nativity or adoption, his Palestine.'

" 'X. The idea of a Messianic destiny of Israel is to be retained; Israel's holy mission is to become the redeeming Messiah of all mankind, teaching and preaching the truth.' "

"Having thus elucidated the system of the Judaism of modern times, I hope that every unbiased mind will admit that modern Judaism is not a child of the ancient ritualistic system of types and symbols; but that it has outgrown its childhood and now stands in the full bloom of manhood, striving with all its might to bring its system to such a perfection that it may be acknowledged by every reflective mind to be a good foundation for a universal religion."

These bright nuggets from a mine of gold need no refiner's skill to bring out their value. They have passed through the smelting furnaces of philosophy, science and civilization. They are pure and unalloyed. And now it behooves the candid reader to judge of the character of that workman who lifted his anvil to break the shackles of religious hate, prejudice and difference, who labored not only for the race to which he belonged, but for the whole human race, and who spent the best days of his life in projecting a system of religion broad and liberal enough for all mankind, and which in the course of time will eventuate into an universal acceptance.

In September, 1875, Dr. Kalisch severed his connection with the Nashville congregation and returned to Newark. He devoted himself mainly to the lecture field and literary work. Of the lectures which he delivered from 1874 to 1878, the best known are "Divine Providence," "Ancient and Modern Judaism," 'The Origin of Language and the Great Future of the English Tongue," "Jewish Ethics," and "Life and Works of Moses Maimonides."

The immense amount of literary labor performed by Dr. Kalisch from the time of the publishing of his "Guide" in 1853 up to the year 1878, is simply wonderful. It must not be forgotten that from 1850 up to 1861, Dr. Kalisch was constantly in charge of some

Hebrew congregation, which required a great deal of his time and attention. Besides performing the duties of minister, he was required daily, Saturday and Sunday excepted, to teach the children of the members of his congregation Hebrew and German, in the school attached to the synagogue. Notwithstanding this exacting work, the Jewish newspapers and periodicals published in this country from 1853 up to 1861, are replete with innumerable learned controversies on biblical, talmudical, ceremonial and ritualistic questions, sustained by Dr. Kalisch with a research and exhaustiveness which prove his extensive and profound learning and patient and incessant toil and labor; with essays on various topics, such as "Origin of the Doctrine of Demons and Evil Spirits Taught by Judaism, and Christianity Illustrated;" "Opinions on the Value of the Talmud by the Most Learned Christian Theologians;" "On the Sphere of our Activity as Israelites;" "The Old Biblical Doctrine of the Idea of God;" "On the Science of Education," &c., &c. It was during this period that he wrote and published in the Jewish press a biography of Moses Maimonides and of Naftaly Hartewig Wessely, besides contributing numerous German essays and poems to the *Deborah*. In 1877, he published an elaborate English translation of "Sepher Yezirah, a Book on Creation, or the Jewish Metaphysics of Remote Antiquity," with preface, explanatory notes and glossary,

together with a "Sketch of the Talmud." In the preface to "Sepher Yezirah," Dr. Kalisch says: "This metaphysical essay, called 'Sepher Yezirah,' (book on creation, or cosmogony) which I have endeavored to render into English, with explanatory notes, is considered by all modern literati as the first philosophical book that ever was written in the Hebrew language." The learned doctor then proceeds to give a highly interesting and instructive account of the antiquity of the book, its numerous ascribed authors, and its learned and able commentators. The antiquity and authorship of "Sepher Yezirah" has always been a matter of considerable speculation, but the translator, in his admirable preface thereto, in a scholarly and painstaking manner reviews the opinions of his predecessors on this doubtful question, and with perspicuity demonstrates the errors into which they have fallen in coming to their conclusions. On page 5, of the preface, he continues: "I shall now try to give a sketch of the system as it is displayed in the book 'Yezirah,' which forms a link in the chain of the ancient theoretical speculations of philosophers, who were striving to ascertain the truth mainly by reasoning *a priori*, and who imagined that it is thus possible to permeate all the secrets of nature.

"It teaches that a first cause, eternal, allwise, almighty and holy, is the origin and centre of the whole universe, from whom gradually all beings emanated.

Thought, speech and action are an inseparable unity in the divine being; God made or created, is metaphorically expressed by the word: writing. The Hebrew language and its characters correspond mostly with the things they designate, and thus holy thoughts, Hebrew language, and its reduction to writing form a unity which produce a creative effect."

The translator has enriched this book with valuable notes, which evince a thorough understanding of his subject, profound erudition, exhaustive research and arduous labor. In his preface to a "Sketch of the Talmud" contained in the same book, Dr. Kalisch says: "It is my design in publishing a "Sketch of the Talmud," to recall men from preposessed partial views, to truth. The fate and history of the literary productions of the Jewish people in the different countries all over the habitable globe, found everywhere interpreters and expounders. But the Talmud which is the principle source of Judaism and is an important historical document of a period of seven hundred years, showing and explaining clearly the development and retardation of Judaism, and containing much which is of great importance to the knowledge and history of the Bible, although it still requires that the torch of criticism should throw light upon it, is very seldom used properly, or is ignored altogether. (See Dr. A. Geiger's posthumous

works, vol. II, page 127). Yes, it was and is often subject to the worst abuse."

"It requires no prophet to see that gross ignorance and misrepresentation are the real causes of it. For among millions of Jews and Christians, there are only very few who read and studied the Talmud all through, as it takes a whole lifetime to read all the books bearing that name, and what makes it most difficult is, that although one part of it, namely, the Mishnah, is written in the Hebrew language, the second part, however, called Gemara, is composed in a style where frequently are used Chaldaic, Persian, Syric, Greek and Latin idioms, which are written with Hebrew characters without vowels."

"It is therefore no wonder that it cannot be studied by many, and some know only that which they have read somewhere, quoted from another secondary source."

" Having for nearly half a century devoted my time and energy to the study of the Talmudical literature, I hope that I am fully prepared to give to the kind reader a true, clear and succinct "Sketch of the Talmud."

The following extract from the *Christian Advocate* of December 1st, 1877, edited by Thomas O. Summers, D. D., LL. D., respecting the book, is one of the many favorable comments made by the press, both secular and religious:

"We made the acquaintance of Rabbi Kalisch when he resided in Nashville. He is profoundly versed in Rabbinical lore He showed us his work on the Cabalah and we would have published it at our house, if we could have done so Those who wish to know something of occult cabalistic lore can gratify their curiosity by procuring this unique brochure. The Sketch of the Talmud, and specimens of Jewish traditions, accompanying it, add greatly to its interest."

The translation of "Sepher Yezirah" was followed in 1878 by his English translation of the Hebrew autobiography of Rabbi Jom Tow, or Lipman Heller, which was published in serial numbers in the *Jewish Record* of Philadelphia, Pa. In 1881, Dr. Kalisch translated Professor Munk's celebrated "History of the Philosophy and Philosophical authors of the Jews," from the French into English, and which was published in the fall of that year. Dr. Kalisch, who had always heretofore enjoyed the best of health, and extremely careful and regular in his habits, was in November of the same year attacked by a malignant abscess in his groin, which was supplemented by an apopleptic stroke which nearly cost him his life, but through the will of a kind Providence, the unremitting attention and skill of his friend and physician, Dr. William O'Gorman, and withal an excellent constitution, he regained his health, although not until he had been confined to his room for months.

He was then warned by his physician to desist from all mental labor and seek rest. But this advice did not accord with the disposition of Dr. Kalisch, who could never remain idle. Despite the warning voice

of his physician, he conducted the religious services of his former congregation, B'nai Abraham, upon holidays and other occasions, and instructed the children of the members thereof in the principles of Judaism, at the Sabbath School, without compensation, and this he continued to do until his physical ailments confined him to his house.

Unmindful of the fact that mental labor placed him in a state of great danger, and although his health had been to some extent shattered through the severe illness which he had undergone, he deemed it his sacred duty to add to the many useful labors which he had so well performed, the arduous task of translating "Ha Tapuach" (The Apple), from the Hebrew into English, a treaty on the immortality of the soul, ascribed to Aristotle the Stagyrite, adding thereto valuable notes and aphorisms, in order that atheism may receive a check, and skeptics be furnished with convincing arguments on the immortality of the soul. This translation was made in 1882, and was published by the "American Hebrew," of New York City, in 1885.

In speaking of "Modern Literature," the American Israelite," of March 13th, 1885, says:

"Our friend, Rabbi Isidor Kalisch, of Newark, N, J. cannot rest. He must always do something for the benefit of Jewish literature. Since he has written his "Guide," some thirty years ago (German and English),

he has given us quite a number of original poems, contributions to the Minhag America, an English version of Lessing's Nathan the Wise, an English version of the Book of "Jezirah," and other productions, of all which notice was given in the American Israelite, to which Rabbi Kalisch, in former days, contributed many valuable essays. He is out now with a translation from the Hebrew of the Ha-Tapuach, which is an imitation of Plato's Phaedon, supposed to have been written down in Greek by some immediate disciple of Aristotle, who maintains he has reproduced *verbatim et literatim* the words of Aristotle on immortality of the soul, spoken in the last days of his life It was translated into Arabic, and then in the twelfth century into Hebrew, by Rabbi Abraham ben Solomon, of Barcelona. Kalisch's translation is from the Hebrew, and may be considered a success. It reads easily and smoothly, and furnishes some very soothing and comforting ideas on the question of immortality. but we have our serious doubts as to whether this apple grew upon the tree of the Stagyrite. The treatise contains some Aristotelian ideas placed in peculiar connection without Aristotelian method, whichmakes the argument to be recognized as an Aristotelian product. It is correct to assume that Aristotle, like Socrates and Plato, believed the immortality of the soul; but it is hardly justifiable to assume that these were his arguments in favor of

that belief. But be that as it may, Rabbi Kalisch has performed his part well; he has translated the book excellently, and as to its real author, he relies on the authority of Franz Delitzsch, which is certainly excusable."

The religious and secular press universally commended the task performed by Dr. Kalisch, and the above opinion as to the merits of the translation was acquiesced in.

The labor performed by Dr. Kalisch on this, his last contribution to literature, resulted in a severe stroke of paralysis on the 30th of May, 1883, and from which he never fully recovered. Before closing this account of the literary work performed by Dr. Kalisch, a list of some of his most important essays, monographs, translations, discourses, disquisitions and controversies, and not already alluded to, will not prove uninteresting. In 1851, and 1852, he published in the Jewish magazine, "Occident," at Philadelphia, a series of "Exegetical lectures on the Bible;" in 1854 and 1855, he published in the "American Israelite," "Contributions to Philosopical Literature," with valuable notes, which show his extensive and intimate knowledge of astronomy, mineralology, chemistry, physiology and medicine, and "Prefatory Remarks to the Book of Esther;" in 1857 "The Book of Antiochus," translated from the Hebrew; in 1859, "A Disquisition concerning the time of

composing the accents of the Hebrew, the authority which they had in olden times, and lastly the original meaning of them;" in 1863, "Hebrew Literature and Prosletysm according to Biblical Talmudical Laws;" in 1866, "A Discourse on the preference of the Mosaic Law," delivered at Saragossa before King Jacob, and high officers of Aragonia, in the year 1263, by Rabbi Moses Ben Nacham, translated from the Hebrew; in 1866, "Contributions to the History of the Jewish Liturgy;" in 1870, "Historical Researches. Who was Tryphon, mentioned by Justin the Martyr. The Origin of the Christian Trinity. What the heathen thought of Christianity when ushered in." In 1880, "Disquisition on some Liturgical subjects;" "The value of the Hebrew Language" and "Real Treasures of Earth." These last two were written and published in German, in a companion sheet.

In 1870, "The Jewish Messenger" published his English sermon, "Timely Words," and in 1871, under the caption of "The best productions of the Jewish Pulpit," etc., published his English sermon in full, entitled, "Excellence of Judaism."

On the 22nd of March, 1867, there appeared in the "London Jewish Chronicle and Hebrew Observer," his contributions to talmudical lexicography, and subsequently on the 14th of October, 1880, further contri-

butions to talmudical lexicography appeared in the "Jüdische Literatur Blatt," Magdeburgh, Germany.

The "Zeitgeist," published in Chicago, contained an interesting article on March 30, 1882, from Dr. Kalisch's pen, entitled, "The Jewish minister as he should be." He also in 1882, contributed several interesting articles in Hebrew to the "Beth Talmud," a Hebrew periodical published in Vienna, Austria.

As a polemic writer he stood in the first rank. His celebrated controversy with Rev. Isaac Leeser, which arose out of Dr. Kalisch's learned and elaborate criticism of Leeser's English version of the Bible, became famous in the history of Jewish literature. He was subsequently involved in another celebrated controversy with the same gentleman, respecting the Jewish belief in a personal Messiah. Dr. Kalisch vigorously and convincingly combatted the theory of a personal Messiah, while Rev. Leeser and his orthodox colleagues stoutly and obstinately maintained the opposite. Dr. Kalisch's views on this interesting topic can be gathered from his already alluded to famous lecture, "Ancient and Modern Judaism." The views then expressed by Dr. Kalisch on the Jewish belief of the coming of a personal Messiah ben David, are now those generally entertained by all enlightened Israelites.

To attempt to give an account of all the learned disputations carried on by Dr. Kalisch against the

orthodox and ultra-reform element in Judaism, is a task of such magnitude, as the writer dare not undertake.

A short sketch of his life appeared in the June number of Der Deutsche Pioneer, (The German Pioneer), p. 117, published at Cincinnati, Ohio, in 1873, and in Frank Leslie's Sunday Magazine, with wood cut portrait, in the August number of the year 1886,on page 178.

His close application to literary labors, resulted in the most serious consequences.

In the winter of 1885, his health began to fail rapidly. He realized the fact that his career on earth would soon come to a close. He cheerfully contemplated the future, and calmly and patiently awaited the end. Notwithstanding that at times he was subjected to great physical suffering, he was never heard to complain, but always retained a cheerfulness and buoyancy of manner, so as to inspire hope and confidence in those near and dear to him, that his life would be spared for many days to come. These illusory hopes, however, were speedily dispelled. All human aid and skill could not halt the march of the dread conqueror—Death. On the 9th of May, 1886, he was stricken with apoplexy, and remained in a state of unconsciousness until his death, which occurred two days later, on the eleventh day of May, at three o'clock in the morning, in the presence of all the immediate members of his family.

He left a widow, five sons and one daughter. The funeral obsequies took place on the fourteenth of May, and were imposing and impressive. A detailed account of the same is given on another page.

Dr. Kalisch's death created a profound feeling of grief and sorrow in the community where he lived, and in every community where his many excellent qualities were known. The news of his death spread rapidly, and his life and labors were commented upon at length, in the leading journals of this country and Europe. In literary-circles, the news of his death was received with unfeigned sorrow. Outside of a very valuable library, Dr. Kalisch left no worldly goods, but he left a far richer treasure than riches—an untarnished name and an enviable fame. To posterity, he bequeathed an useful and instructive literature; to the literary world, his many prose and poetic writings; to Judaism, a system of religion, which is destined to become the corner-stone of an universal brotherhood.

We may say of Dr. Kalisch, in the language of the poet:

> "We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart throbs. He most lives
> Who thinks most, feels the noblest, acts the best.
> And he whose heart beats quickest lives the longest,
> Lives in an hour more than in years do some
> Whose fat blood sleeps as it slips along the veins.
> Life is but a means unto an end; that end,
> Beginning, mean, and end to all things, God."

Dr. Kalisch was a fearless, conscientious and laborious minister, whose paramount design in life was to perform his duties with scrupulous fidelity, and with a sole view to a sensible and reasonable exposition of the Mosaic law. He desired his co-religionists to share with him the fruits of the Mosaic teaching, and to lop off the useless branches and decayed twigs under which they are hidden. He fiercely combatted those ultra-reformers who desired to destroy every vestige of the Mosaic law and to wipe Judaism off the face of the religious topography, as they would a chalk mark from a blackboard. He ridiculed their false philosophy until they were laughed into silence and oblivion.

From their blinded eyes he tore the veil of arrogance and jealousy, and pointed out to them that ultra-reformism meant death to Judaism, and welcome to Atheism and Christianity. It was a bitter and fierce war which the champion of reformed Judaism waged against his misguided ultra-reform brethren. At the same time an equally fierce conflict was sustained by Dr. Kalisch, with the orthodox element in Judaism, which was then strongly entrenched in this country. His attack upon useless, idolatrous and heathenish ceremonies, they denounced as heresies. They belabored him with bitter personalities ; so enveloped were their minds in Egyptian darkness, that they were unable to perceive the distinction between form and substance. Their enven-

omed shafts failed of their mark. The armour of truth and righteousness repelled them, and their base assaults upon him, merely exhausted their own strength and ammunition. Their adherents deserted them, and gradually they became reconciled to the progress of truth and enlightenment. Out of these conflicts, Rabbi Kalisch emerged with glory. The enemies of Judaism had been vanquished. For Dr. Kalisch considered the conformer to the ancient orthodox forms, ceremonies, and rites, as great an enemy to Judaism, as the ultra-reformer who is intent upon eradicating every principle upon which Judaism is founded; the former, said he, is given to idolatry and heathenish customs, which, like cankers, will eat out the heart of Judaism, while the latter is rushing headlong to Atheism.

Dr. Kalisch was tenacious of opinion, but never willingly at the expense of truth or justice. He was open to conviction, but he obstinately resisted all attempts to force him to accept theories founded on precedents, unless they were also in accord with true reason. He held the Jewish commentators in high veneration, but his veneration did not assume the shape of idolatrous respect; for he freely criticised, where he deemed criticism necessary, and often pointed out that certain theories entertained and promulgated by them, were the off-spring of necessity, and even emergency, and there-

fore became and were useless, when the cause which called them into existence, had ceased to exist.

It was this candid spirit of criticism which involved him in the fierce religious controversies referred to. It was this candid spirit of criticism which rendered inestimable services for the cause of Judaism, and it was this self-same spirit which raised up against him a small army of puerile minds who resorted to misrepresentation for want of argument, in order to stem the salutary changes, which were rapidly taking place in Judaism, under his earnest and effective ministrations.

He planted the seed of reform in sturdy but unconcongenial soil; under his parental and tender care it soon took root; he watched its growth with patient vigils and earnest solicitude; he saw it a sapling bending before ruthless winds and devastating storms; but it grew and grew, until it reached such gigantic dimensions and proportions, as to defy wind and weather,and bid fair to become a sheltering refuge for all mankind.

Before concluding this sketch of Dr. Kalisch's rabinical and literary career, it should be mentioned that he was made a member of the "Deutsche Morgenlaendische Gesellschaft," (German Oriental Literary Society) of Leipzig and Halle, April 12, 1879, and of the Mendelssohn Verein, at Frankfort on the Main, in the same year, and of the "Allgemeiner Deutscher Schriftsteller

Verband," (German Authors Union) at Leipzig, on March 12, 1881.

Dr. Kalisch took a deep interest in all sciences, and therefore he never ceased to be a student. Well versed in many ancient and modern languages, he pursued the subjects of his investigations in all their ramifications. An example of the versatility of his genius and the vast amount of useful learning stored within his capacious brain, is illustrated by two treatises found among his manuscripts on Mathematics, one as a guide for teachers and the other for students.

One paramount aim seems to run through all his writings and labors, that of mental and moral improvement. When it is considered how unprofitable, in a financial sense, such labors are, in a busy world wholly devoted to racing after wealth, one cannot but admire the nobleness, unselfishness, and self-sacrificing character of the subject of this memoir.

Who is there skillful enough to wield the pen, to do justice to the memory of a man who despised wealth, and sacrificed all the years of an active life, in attempting to better the moral and mental condition of his fellow men?

Who is there possessed of sufficient eloquence to do justice to the memory of a man who wilfully and manfully put on the armor of truth and justice, not merely in a state of defense, but in an aggressive state, to carry

on a life long war with falsehood, hypocrisy, deceit, fanaticism, bigotry and superstition, a war in which no flag of truce was recognized, no quarter given ,and no blood spilled—a war of reason against blind faith and sophistry?

Who is there adequate to the task of faithfully portraying the character of a man, whose life was devoid of every selfish thought, whose soul was inwrapt in the welfare of others, whose greatest happiness was to observe others happy, and whose greatest triumph was to see truth, justice, virtue and enlightenment, triumph over falsehood, oppression, vice and bigotry? If such there be, to him then let the task be allotted to do justice to the memory of Dr. Isidor Kalisch. Dependent upon his vocation and literary labors for his livelihood, and with a family dependent upon him, he rather struggled for existence, than to sacrifice his opinions and resort to dissimulation. He did not seek after wealth,but that which was dearer to him, th e establishment of a Judaism which would be impregnable to the insiduous attacks of scoffers and atheists.

He was a man of original thought. He took great delight in grappling with abstruse questions of mental and moral philosophy, theology, or any other subject which called for the vigorous exercise of his strong intellectual faculties. He was never happier than when his mind was so engaged. His power of anal-

ysis was so strongly developed, that a subject fell apart, as it were, into many pieces, with mathematical exactness and eveness under his keen dissection, and not the smallest particle thereof escaped his mental grasp, until it fully revealed its integral existence and relation to thè whole. He furthermore possessed the happy faculty of investing the most intricate subject in a simple garb, so that it could be readily understood by the common mind. This happy faculty stands prominent in his writings on theological subjects, lectures and sermons. A strong sense of right and justice pervaded all his actions through life. In truth, the sense of right and justice, was a prominent trait in his character. So strongly was he imbued with this quality, that it produced in him an uncontrollable aversion towards dissemblers and pretenders, and which his open and ingenuous nature was powerless to conceal. In the presence of such, his usual calm and even temperament, his urbane and genial manner, would become uneasy, ruffled and repelling. He seemed to have an intuitive knowledge if any of such were in his company, and he would unerringly single out the objectionable person who, would speedily learn that his presence was irksome. Dr. Kalisch was conscious of this innate gift and oftentimes in a spirit of charity and love, attempted to control it, but it would not submit to human dictation. It asserted its dominion most conspisuously in his ser-

mons, where coupled with the Doctor's excellent judgment of human nature, rendered his portraitures of men and their characters most real and life-like. This trait of character was admittedly not conducive to hasty and indiscriminate friendships, but it performed a worthier and nobler office; it more firmly knitted the bonds of friendship with all true and loyal men who appreciated and estimated character at its true value. That it should seek its counterpart among men, is simply natural.

A strong illustrative corroboration of this statement, was found by the writer in the private correspondence, covering a period of years, between Dr. Kalisch and his life-long friend, the late Prof. Gustav Valentin, of Berne, Switzerland, the eminent and world renowned physiologist, from which many an useful and instructive lesson of true friendship may be culled.

When not engaged in the pursuit of his calling or literary work, his great pastime was to spend his leisure moments in reading. His favorite German authors, were Herder, Fichte, Lessing, Goethe, Schiller, Heine and Boerner; and his English were Milton, Shakespeare, Bulwer, and Carlysle.

His charities were numerous, and no solicitation to him for alms ever went unanswered. He heeded no exertion, shunned no fatigue when bent upon a mission of mercy or charity. He will be affectionately remem-

bered by the many who have been cheered upon their lonely and desolate way through this life, by the substantial aid received from his kind and helping hand.

His life work is done. The result of his labors testifies to the efficiency of his work. But in another circle he will be more deeply missed. Such a man who displayed those noble traits of character, and in whom were combined all those rare qualities of prudence, unselfishness, generosity, veneration, and wisdom, must have cast a deep influence upon those near and dear to him. In the family circle he was perpetual sunshine. He was all love, patience, and generosity. He was a kind and devoted husband, a loving and affectionate father, and a steadfast friend. He had nearly reached the allotted age of man. To him the approach of death was only the beginning of that spiritual life, which was the theme of his earnest life work. No man was ever better prepared for the end than he. At daybreak, just as the glow of the horizon foretold the coming of the majestic King of Light, and had changed Night's black mantle into a robe of gold, his spirit departed to those realms of everlasting light and bliss, there to reap its share of reward, which is due to those who lead an useful, upright, and moral life.

FUNERAL OBSEQUIES OF

DR. ISIDOR KALISCH,

From the Newark Daily Journal, Friday May 14, 1886.

"The obsequies of the eminent scholar and philologist, Dr. Isidor Kalisch, were carried out to-day with much funeral pomp and display, and a large amount of reverential regard, and mute respect. Some time before the hour fixed for the first services, the neighborhood around the residence 106 Bleecker Street, was alive with the constant arrival of mourners and friends from New York, and the massing of the delegations from the different societies to which the deceased Rabbi belonged. On entering the house, the scene was a most impressive one. The casket was placed in the large parlors, which were draped in black, and presented a very sombre and sorrowful appearance. The body of the dead scientist was clothed in the habiliments of a Jewish rabbi, and the face appeared as calm and thoughtful as in life.

The casket in which Dr. Kalisch was sent to his last home, is the most elaborate and costly, that has ever been in Newark. It is exactly similar to that in which the late General Grant was encased, except that the drapery is black instead of purple. The wood used in manufacturing the casket is the finest cedar, covered with black cloth and velvet trimmings; the ornaments are oxydized silver, extension bar handles, covered with stamped velvet. A textile oxydized shield on the top of the casket is inscribed as follows:

BORN Nov. 15th, 1816.

ISIDOR KALISCH, D. D.,

DIED May 11th, 1886.

The inside of the casket is metallic, and it is hermetically sealed by patent fastenings. The lining is of quilted white satin, and the opening to view the face of the dead man is covered by double glass. Under the pillow upon which the head rests, was placed a copy of the different works of which the deceased was author, also copies of the principle local and metropolitan newspapers, giving his biography, and the events of his life.

At the cemetery, the casket will be placed in an outer case for interment. This consists of a heavy white Jersey oak box, lined with tin, with massive brass plate handles, and a brass plate having the inscription:

ISIDOR KALISCH, D. D.

Aged 69 years.

Surrounding the casket were placed a large collection of magnificent designs in flowers, among them being a magnificent pillow of annunciation and calla lilies, roses, pansies, lilies of the valley, and lilacs, with the word "Father," in immortelles; an immense design of the "Gates Ajar," with an arch on a bed of roses, lilacs and annunciation lilies. A large square and com-

pass, and Masonic emblem in pansies, carnations and roses, came from the Oriental Lodge, F. and A. M. A small pillow, a sheaf of wheat, a bunch of lilacs, and a syckle, and sheaf of wheat, were prominent among the many beautiful floral tributes.

As one o'clock drew near, the rabbis, and the family assembled around the casket to the number of seventy-five, and the simple ritual of the Jewish service was impressively read by the Rev. Dr. Gottheil, of New York City, who also delivered a few earnest and loving remarks to the family, and pointed out to the sons the bright example before them of the life of such a father.

The family services concluded, the casket was carried by the bearers to the hearse, which was in waiting, and the cortege, which was made up of twenty-five coaches, the Oriental Lodge of F. and A. M., the trustees of the congregation of B'nai Abraham, a large delegation from the American Legion of Honor, and the Garfield Lodge of Knights and Ladies of Honor, proceeded in procession to the Tabernacle B'nai Jeshurun in Washington Street, where the public services were held.

The spacious synagogue was nearly filled with citizens and visitors, who wished to pay their last mark of respect to the dead savant; long before the procession arrived, and by the time the Rabbis had taken their places upon the platform, there was not an available inch of space in the building. The services consisted

of the reading of prayers in English and Hebrew, hymns and dirges chanted by the choir, and a learned and elaborate eulogy of the deceased, with the useful lesson to be drawn from his life and labors, delivered by Dr. Gottheil, which was followed by an impressive prayer, offered up for the deceased and his bereaved family, by the Rev. Joseph Leucht, the officiating minister of the congregation B'nai Jeshurun. The Masonic services were then conducted, after which the cortege re-formed and started for Evergreen Cemetery where the remains were deposited in the receiving tomb, with Masonic rites."

A site of ground having been purchased in Mount Pleasant Cemetery, on a bluff overlooking the Passaic River, there is now in the course of erection a mausoleum, to which the remains will be removed as soon as ready.

FUNERAL ORATION.

By the Rev. Dr. Gustav Gottheil.

Of the Temple Emanuel, Fifth Avenue, New York City.

My Friends:

I think I shall best consult the feelings and wishes of the members of the family of him who has been gathered to his fathers, if I confine my remarks to his services as minister, scholar and writer. They have taken leave before he left his home, never to return; they have spoken the saddest of words, when it falls over a coffin—farewell, and whilst death tolled its sombre sounds in their hearts, bent in prayer to Him who gave, and who took away, and in whom alone our soul can hide when appalled by the darkness and the awful silence of the grave. I shall refrain from touching upon their hallowed grief, or speaking of the tender love and untiring devotion with which they guarded every hour, every moment of his declining day, until the last ebb carried the immortal soul of the revered husband and father to the unexplored ocean of eternity.

It was right and proper that on the way from his earthly to his everlasting home, we should pause here for a while, that we may call and publicly acknowledge the services the departed teacher has rendered to the cause to which this house is consecrated.

The religion of his fathers was his spiritual home.

Though well acquainted with other fields of the intellectual life, and numbered amongst its successful cultivators, the central point of his being lay in the faith in which he had been nurtured from his earliest childhood upwards, to which he clung with unwavering love. We may be sure that he, himself, looked upon his labors done in the service of his God and his people, as his life work. Sweeter far than any rewards he has earned elsewhere, was to him the conciousness that he has toiled and spent himself and suffered in the cause of progress and enlightenment. When the battle is over, and we find ourselves in the safe possession of the fruits of victory, we are apt to forget those who bore the brunt and heat of the day. We even lose the capacity of realizing the greatness of the task as it lay before them. The respected position which Judaism now holds in this country; the breadth and liberality of its teachings; the edifying character of its worship; the liberty which congregations and individuals enjoy to regulate their religious life as they see fit, all as natural to us as the air we breathe; they had to be conquered for us, wrested from powers which did not yield to the first or second stroke.

Who of our younger generation will now believe that when we older men were of their age, the least departure from the old paths, the omission of a prayer, even though it was such only in name, even when it

had long since become objectless—could be the cause of bitter controversy; that insignificent alterations in the vast code of ceremonials could cost a Rabbi the confidence of his congregation! We must recall these things, if we would do justice to the men who fought our battles, and especially to those who were not so fortunate as to carry the palm of victory in their own hands. The attitude of the Jewish ministry in the early days of the reform movement, has not many parallels in the history of religion.

Fervently attached to the old stem on which they had grown, full of reverence for the masters of the Talmud, enthusiastic students of the casuists of the middle ages, their eyes, nevertheless, were turned towards the dawning day that was breaking for Israel, and his ancient religion. The Romans called their priests pontifices—bridge-builders; such were the early reformers; they tried to construct a bridge on which the present generations of Jews might pass safely from the old City in which they had lived for so long a time, to the new one that was opening its gates to them. Even if they have succeeded only partially, nay, if they had failed altogether, their daring faith ought to command the respect of all fair-minded people, and of none more so than of those who now deride them. They infused in their ideas of reform, much of that respect for parental authority so characteristic of the Jew; and

to this day, the religion of the fathers is the favorite name amongst us. They protested that they did not yield in reverence to the past to the strictest ritualist, and that their reform is no revolt against the ancient masters; on the contrary, that they are only doing for our time what they did for theirs.

So far from doubting the sincerity, the piety, the pure devotion to God of the ancient teachers, they gloried in them; they seemed always to be asking their pardon for the innovations they were forced to make, and were never happier than when they could invoke, for their own justification, the authority of the Talmud, or a valid precedent of later date. Not one bitter word fell from their lips against those who placed the ceremonial burdens on the neck of Israel; for well they knew the spirit in which it was done; they laid them aside, part after part, as we do relics of persons and days that have passsd out of sight, but not out of loving remembrance. A reformation undertaken, and carried forward in such a spirit, has not often been witnessed; yet, it would have required other beings than human, to spare its leaders the struggle they had to make for the acceptance of their ideas.

They had to combat the combined hosts of four enemies. On the one side were those who considered every innovation as unauthorized and fraught with dangers to the faith—they were massed in solid squares

and resisted logical argument as firmly as the clear evidence of the eye; then there were those who would break down every barrier in their way and bring up Judaism in one leap, as it were, to the most advanced post of modern thought; others, again, were altogether indifferent to religion, having plunged headlong into the current of worldliness—materialized spirits I might call them, if there had been any spirit in them. Finally there was social prejudice confronting the leaders of those days, the more galling for men of culture and learning, as they had expected to find here social, as well as political liberty.

It was in the face of such oppositions, that the pioneers of reform began their work. Undismayed by the number of the hosts encamped against them, unterrified by the terrors of excommunication and the violence of fanatics, they undertook their work and carried it forward, fighting for every inch of ground, until they had conquered an open field for its full and free development. Our departed Rabbi took a front rank amongst them. Thoroughly in earnest, unable to compromise principle, reckless of consequences, inpetuous in his advocacy of what he deemed right and necessary—it could not fail that his conflicts were many and bitter.

Lacking the art of conciliation, trusting simply to the justice of the cause he had espoused, he was obliged often to change the field of his labors; but, wherever he

went, he carried the same flag, never lowering it before anybody, never turning it to the side in which popular favor happened to blow. If public judgment was divided as to the wisdom of his methods—and how many of the best of men were rated as unwise in their days—it is unanimous in the recognition of the honesty and purity of his motives. Conflicts for worthy causes are like electric shocks; they may throw down, and stun one or the other; but they increase vital power and energy. The shocks which our dead Rabbi caused the congregations to whom, he ministered, were deeply felt, but proved salutory in the end. They stirred up the dormant spirits, they called out the latent energies, sometimes, it is true, turning against him and choosing him for their victim, but, nevertheless, doing the work that was needed.

Can we do less, ought we to do less, than to lay a wreath of gratitude on the coffin of the warrior for God and truth and inscribe his name on the roll of those who heard in their hearts the old prophetic cry: "Arise O Israel, shine, for thy light is coming!"

His vocation as a teacher was ever dear to him, whether in the pulpit or the school-room, or through the medium of the press; ever willing to instruct where ears were willing to hear and to learn.

Let me mention one thing only which will suffice to prove this. After he had retired from active public

service, and when his frame had been weakened by an attack of a most dangerous nature—you could see him go regularly, week after week, to a Sunday School, teaching the little children the word of God and the love of his law, and persisting in it, until the just anxiety of his family almost forced him to abandon it.

Of his literary labors a full account has been published in the papers; it is therefore, not necessary to repeat it here. He was drawn to that field at a very early period of his life and retained a love for it all his lifetime. Essentially a student, a thinker, a writer, he had little aptitude for those things which go to secure success in a worldly sense of the word. Men of his cast are but ill adapted for the race after this world's goods, notably in a country where it is run at the top of speed and little consideration shown for those who fall behind. But God has amply compensated him; he gave him those whose delight it was to free him from all cares and lift him above all necessity of work, when work had become a burden to him. He, in his old age, was a crown to them and can it be worth while even to regret any kind of disappointment, when a man is fully blessed in his home, in the sweet companionship of wife and children; if sons and daughters rise up in the gate to praise him, and he can speak of them with a just pride and deep gratitude to God; he can go to his rest knowing that his name is in safe keeping.

If he has done much to purify our faith from the accretions of centuries, to elevate our worship, to spread abroad a better knowledge of the genius and the literature of Judaism, to liberalize the teachings of our faith—he has done us all an equally valuable service, in that he has exemplified that priceless boon of our race—the sanctity of home and the sweetness of family ties. God be thanked for that blessing; and now, having reached the allotted span of mortal life—let him come in peace to his resting place, followed by the grateful remembrance of those in whose service he spent his days. All strife, all sorrow, all ailments, all fears, all doubts are over for him; his errors, his weaknesses, his sins—for what man is free from them ?—they are all now changed into triumphs; for when the heart is good and true, and seeks the right and loves the just and pure—the mercy of God turneth all mourning into rejoicing, and all sorrowing into everlasting joy.

To you, his children, he left a sacred bequest, the cause so dear to his heart; may you ever guard it, and be living monuments to his memory; and let our last word about our departed teacher, be our prayer to the God who gave us pardon.

PRAYER.

By the Rev. Joseph Leucht.

(*Of the Congregation B'nai Jeshurun, Newark, N. J.*)

Omnipotent God, all-wise Creator of the universe whose name endureth forever and whose memorial extendeth throughout all generations; O Thou eternal Source, from whom all things spring, through whose will all exist and in whom all must end; in Thy inscrutable wisdom Thou hast pleased to call away from this terrestrial abode this dear departed brother, this honored and eminent teacher in Israel, and to sever the tie that linked life and body. His soul, imbued with spirit of Thy spirit, with wisdom of Thy wisdom, has taken flight from this earth; it has cast off its material garment to enter the abode of immortality. His death, O Father! calls forth tears from many eyes, and every heart united with him in deep love and warm affection is wounded and bowed down with unutterable woe. But Thy works, O Omnipotent God! are perfect; Thou alone knowest what is best, and we patiently submit to Thy will, and await with confidence the end of our sorrow.

To Thee, O Father! who rulest the universe, who orderest death and restorest to life, who consignest the body to the dust, but callest unto Thyself the immortal soul, to Thee we pray: Accept graciously and mercifully the soul of our departed brother into Thy Kingdom

of Heaven, and join him to those who have done Thy will, that he may enjoy the blessings reserved for those, who walked in the light of Thy countenance on earth. Imbue his soul with the peace of heaven, cover his spirit with the garment of light; give, O give peace unto him.

Grant that the memory of this teacher in Israel will never fade, and though no trace of his bodily remains will be left, that the teachings he has disseminated in the hearts of his people, in the minds of all his fellow-men, will ever sprout and blossom, bear precious fruit, and bring a golden harvest of enlightenment, humanity and knowledge.

We pray Thee, O Father of mercy, for the healing balm of Thy consolation for his bereaved widow, for his grief-stricken children, who have lost in him a tender husband, a devoted father. Be Thou their strength, their support, their stay; help them to bear with patience and resignation the affliction which Thou hast sent, and let them be deeply conscious that Thou, O Lord, givest, Thou, O Lord, takest away; blessed be Thy name forever. Amen.

RESOLUTIONS OF CONDOLENCE

Adopted by the Society

"DER TREUEN SCHWESTERN,"

of Milwaukee, Wis.

In reference to the death of the Rev. Dr. Isidor Kalisch, of Newark, New Jersey, we have adopted the following resolutions:

Unrelenting death has again brought upon Israel and mankind, an irreparable loss in the death of Dr. Isidor Kalisch. The deceased was a competent, zealous and energetic worker in Israel.

For many years, as spiritual guide of the Israelitish congregation of Milwaukee, Wisconsin, he won through his indefatigable efforts in behalf of a true morality and religion, their profound esteem.

He was also the instigator and founder of the benevolent "Vereins der treuen Schwestern," of Milwaukee, and his name and memory will always be fondly cherished by us; and we deeply mourn his loss.

Be it further Resolved, That we tender our sincere condolence to the bereaved family.

Resolved, That these resolutions be entered in the minutes of our society, and a copy thereof be transmitted to the family of the deceased.

S. SCHEFTELS, *Secretary.*

AMALIE STEINER, *President.*

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